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mately. The question, Do we live forever? becomes therefore meaningless, for we can not even think of a beginning or end of experience itself.

Chapter 7, "The Relation between Mind and Body," expounds the monadistic theory. For the individual experience, the body is just part of the *totum objectivum*; underlying it, however, are monads which stand in peculiarly intimate relations to the subject—through them it acts and perceives. The type of relation involved, which the author admits is not further describable, he calls immanence. Thus interpreted, the body acts as the "nurse" of the mind, bringing the mind into relation with its environment and thus mediating the development of personality. Mr. Richardson believes that death involves merely the severing of the tie between the dominant and the subordinate monads, not the extinction of the former. The body, like a tool necessary for the performance of certain work, but not absolutely indispensable, becomes eventually a hindrance rather than a help; and death, while it withdraws us from certain parts of our environment, sets free imagination, memory and intellect.

The last chapter, "Subconsciousness and Certain Abnormal Phenomena," is an effort to interpret abnormal and so-called "psychic" phenomena in terms of the monadistic thesis.

The problems raised in this book are so fundamental that a discussion of the author's hypotheses would require an extensive article. The book is written with great care and much subtlety. There is, however, a tendency to rely too much on arguments from concepts, without due inquiry into their meaning and source. Such for example is the argument for the existence of the self on page 20. In general, I think the book would gain cogency through a larger use of empirical material. One is, moreover, left somewhat "in the air" by the author's declaration that spiritual pluralism must be supplemented by some unifying principle. For where will that lead us?

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*Messiahs: Christian and Pagan.* WILSON D. WALLIS. Boston: Richard G. Badger. 1918. Pp. 276.

This book undertakes to show how widespread and frequent in the history of religions are the phenomena of messiahs and messianic movements. It is a useful collation of material from a wide range of sources—such as has not been made heretofore. In addition to the messianic movement in pre-christian Judaism the author gives

interesting accounts of Jewish messiahs down through the Christian era. He also includes the Mohammedan Madhi, the Buddhist expectation of a new reincarnation of Buddha, messiahs among the North American Indians, Christian millennial hopes, Bahaism, and some of the modern new cults in Christian lands.

The book is somewhat overloaded with citations of material and references, and contains very little in the way of interpretation. A large part of the author's judgments are given in the form of quotations. Aside from the universality of messianic movements the author's main thesis seems to be that such movements, on the one hand, are the product of social conditions of distress and danger, and on the other hand, are instances of individual initiative on the part of the messiah. "The messianic religions which we have seen at work," he says, "furnish examples of genuinely individual initiative, efficient in giving new trend to the social development" (p. 259). The latter part of this thesis is especially important, but it would be better established if the author had discriminated more among the great variety of movements that he has recounted. Also his interesting distinction between the culture-hero and the messiah is made without discussion or supporting evidence (p. 269). The book appears as one of the World Worship series.

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## JOURNALS AND NEW BOOKS

REVUE PHILOSOPHIQUE. January-February, 1920. *Sur les caractères du verbe* (pp. 1-22): A. MEILLET. - ". . . the principal categories that languages have been led to create are those of the *person* . . . those of *time* and *aspect*, of *mode* and *voice*. The progress of civilization puts in evidence the category of *time*; it tends to eliminate the categories with a concrete or expressive value, and to give to abstract categories an increasing importance." *Essai sur la vie intérieure* (pp. 23-78): ETIENNE GILSON. - "The inner life coincides with the development of a personality which did not formerly exist, and for this reason is manifestly creation. Being creation it is liberty. But it is of the essence of all liberty to reveal itself to itself only in self-determination and fixation." *Introduction à la morale* (pp. 79-97): E. DURKHEIM. - These pages, edited by Marcel Mauss, constitute the last writing of Durkheim, a preliminary sketch for a work on morals. *Quelques particularités de la langue et de la pensée chinoises* (pp. 98-128; first article): M. GRANET. - "Study of the